

THE STELLAR RAY

A NEWEST THOUGHT MAGAZINE
IN THE LINE OF PROGRESS

Around each one there is a great luminous mist, which corresponds to the atmosphere around the earth. In this atmosphere, called the aura, the thoughts good and bad, strong and weak, are imprinted. The body corresponds to the earth; our emotions to the dew and rain. The mental conditions are like the wind, while the spiritual acts as the sunshine, in vitalizing the reality of our self.

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Editorial Department



The Mind Is the Shuttle of Des-tiny.

HENRY CLAY HODGES.

The human mind may be considered as a reflector, or mirror, which must needs be kept free from all impurities, if it is to reflect the truth and wisdom of the Infinite. The higher mind is immortal divine—for it must be ever kept in mind that upon the disintegration or so-called death of the physical body, this so-called messenger returns towards the sphere from which it has been exiled, though bearing within the experiences that have been gained and the mortal images it has created.

The mind is the shuttle of destiny, its thoughts build up the aura about us and assist to make our fate. Having given birth to these thoughts we are responsible for them. They react upon us and form habits to act and think in a certain way and so create character.

Thus it is that character represents the past and has control over the future.

A Helpful and Beautiful Thought.

We cannot hope to escape the seed we have sown, although the manner in which we meet the harvest will generate new force and transmute it accordingly for greater good or evil as the case may be; what a helpful and beautiful thought to hold in times of so-called affliction, that we are creating future and can make it what we will.

We thus may realize that man is not altogether the slave of fate, but in so far as he creates thoughts he is master; for the same mind that bound itself will, on recognition of truth, break asunder the self-forged chains.

All humanity is today, each hour, each moment, forging by loving thoughts the links of love that bring their friends about them in the next expression. At the same time, ties of hatred are being created that

will bind enemies to us with fetters so strong that it will be difficult to break them asunder except by pain, sorrow and distress.

If we would become masters of fate, we must rule the thought principle, learn to control the thoughts, extricate the mind from all that tends to demoralize, cramp, limit and bind it, and while extracting the lessons that life's experience teaches, resist to the utmost the alluring temptations which would make of the God a slave.

Infinity Waits in Deepest Wisdom.

Infinity ever respects man's individuality, and will not force upon him his consciousness, until it opens of its own accord to give him welcome. Not in any lack of sympathy is that waiting for the open door, but in deepest wisdom for as mankind has been given free will he will not be hurried, driven nor compelled, for he has also been given life immortal and the patience of Infinity is inexhaustible.

Man is not a slave that he should be compelled, but is a god in the making, so that growth cannot be forced from without, but must be evolved from within. It is only when utterly worn out and satiated with the experiences of earth life, its joys, pleasures and agonies upon the cross, that the storm-tossed soul throws open the door first of mind then of the soul and by mediation love and devotion the Divine Infinite enters, illuminates the higher mind, satisfies the soul and whispers "Peace be still."

The Beneficent Law of Darkness

"Morning light awakens sleeping earth to fruition from repose."

The law of darkness is most beneficent for then all life vegetable, mineral, and animal, obeys its command—Relax!

* Life vibrations are less rapid when shielded from the sun's rays. The night

shadows cause the great ebb, the daylight the flowing tide of life.

All mechanical inventions follow the law of relaxation—they are formed to recede in order to gain momentum for the expansion, contraction or high pressure which produces the required force.

When it is realized that a vast power lies in the proper use of darkness and its lessons of relaxation we shall come to use it understandingly as a valuable creator of vital force. Today we strive through all hours until outraged nature rebels.

As a mother gently leads a restless, fretful child to its needed rest, so do the beneficent night shadows enfold all nature.

United Yet Free.

The centuries are teaching this truth. One harmonious family shall the people of the earth become, united in a high purpose which shall elevate all classes; the poor above their poverty, the rich above their greed; which shall value thought power above brute force and soul powers above mind. Such is the coming millenium on earth.

The Dream of Life.

Life is a dream and death is the awaking?
But even so, shall we not choose our dream,
Whether it be of joy or pain, of love or hate?
Are we not free to say what Life shall seem?

Then will I dream of love and ecstasy,
Warm love that brightens all the dream of life,
And triumphs over all the seeming strife.
And choosing thus, does life seem wholly fair,
And I were willing e'en to dream for e'er.
Vera Dewitt Rowell.

London, Ont.

When we understand a blade of grass and can explain its origin, growth and development it will be an occasion for a world celebration. Why does the grass blade ad-

here to its tapering form and the leaf to its rounded shape and why is a blade of grass green and not violet or why is it restricted in its height to a few inches and why one blade sweet and another bitter. Grass is divided by science into many varieties and each form carefully observed, described and classified, which is interesting and instructive, but the question as to why it is tapered, green, sweet, bitter or restricted to its height remains unanswered.—*Elmer Lee, M. D., Editor Health Culture.*

The Hive and the Honey.

BY ALLEN ROSENKRANS.

Forth from the sleepless hive of mind
Speed the thoughts to sky and earth,
Seeking in sun or shade to find
Honey flowers of heavenly birth.

Yes, many are weak and gather naught
But some return with the trophy sweet,
And feed the world's hunger as it ought
To banquet to make this life complete.

Penfield, Pa.

Each child born into the world should find the fullest opportunity and the largest measure of assistance awaiting it in order to develop properly the qualities latent in its nature as completely and harmoniously as possible. This knowledge must be based on correct apprehension of the unalterable laws governing the universe and man as a past and has control over the future.

A Mother's Love.

Hast thou sounded the depths of yonder sea
And knowest the treasure that under it be?
Hast thou lifted the veil from the Heaven above?
Then mayest thou know a mother's love.
Hast thou fathomed the force of the wind and the tide
And the great laws of nature which move side by side?

Hast thou felt the sweet kisses the breezes
impart?

Then mayest thou know a mother's heart.

Hast thou climbed the summit of yonder
great hills?

Hast thou learned the music of murmuring
rills?

Dost thou know the mission of prayers sent
above?

Then mayest thou know a mother's love.

Hast thou seen the flowers 'neath an angry
sky

Beat down by the storm and left to die,
And then kissed back again to life, so true?

Then mayest thou know what mothers can
do.

Hast thou seen the ships on an angry sea?
Hast thou seen the lightning strike the huge
oak tree?

Then mayest thou know the force within,
And know to the world what mother has
been.

Too great for words, too sweet, too grand
Is the life of mothers in every land.
Then lift on their wings of faith and love
Into the realms of God above,
The children that bless and pray each day
For the guidance of mother just over the
way.

Higher Thought.

M. EVALYN DAVIS.

Born on the heights of illumination, cradled in the arms of Infinite Love, unfolded to consciousness, through the reasoning powers of the mind, *Higher Thought* stands in a scientific light, to the world today, as, *truth ascertained* and *made manifest*.

Mind, the builder and the promoter, is daily taking a firmer hold on the understanding of the fact, that *working in unison* with the harmonious and all-intelligent Energy, or GOD, of the universe, gives man infinite power.

In union with the Cosmic Force, man finds himself, a limitless being; *higher thought* leads him on to a consciousness of his own *divinity*, allows him freedom of thought and ability to intelligently express his *reason* for manifesting health, happiness and prosperity.

Higher Thought correctly values the *Law of Harmony* and looks on *all* life, as a manifestation of that Divine Law. It does not linger in the lap of doubt and pessimism but mingles freely and happily with the surge of *faith* in the All-Good and optimism.

Higher Thought radiates joy in the soul of him who seeks to know the *fullness* of life in the *eternal now*; the past and the

future, both being lost to sight in the blessedness of *this* moment, as the one *supreme* moment, of life.

Higher Thought concentrates on the grace, beauty and genuine *good* of all life. It realizes that the power to express perfection, lies within the mind of man, and that harmonious and intelligent activity of the mind, will bring forth glorious results for the good of man on the plane upon which he is now functioning. It makes no iron-clad laws to follow, neither does it shackle the thinker with creeds and dogmas. It is that which will bear the most searching light of modern investigation.

Higher Thought is not a plagiarism on the writing or teaching of any one, unless, we may call *all* great thoughts and expressions of the most illuminated of our writers and thinkers, plagiarisms on those who have so beautifully expressed their views upon the problem of life, in the centuries past.

Higher Thought seeks to unfold the individualized Christ or *true self*, of every soul. It teaches *that* which has been demanded through the earnest desire of man, namely, a knowledge of man's origin, of his boundless power as an individualized center of intelligence, and of the fact that he is one with his source and is like unto the *substance* of that of which he is created.

It furthermore teaches, that as Christ's coming, was the fulfillment of a divine prophecy and answered to the need of the world's demand, so every awakened soul may also be said to be the fulfillment of the Divine Word and a manifestation of his own highest thought. The fact that the law governing the universe of worlds, is a law which is harmonious and true, should assist the thinker to look with equally as much favor and understanding on the law which governs his own being.

This is common sense; it is reason, it is right, and it is *Higher Thought*; with possibly and more than probably greater unfoldment to follow in the boundless realm of illumination, which is open to all who are continuously seeking for a *higher* plane of thought.

Hope

A. WALTER NEWMAN.

The Evening Star is fair tonight,
She glows in heaven's dome afar;
There's beauty in her tender light
And not a single cloud to mar.

She stands alone in heaven high,
As yet the twilight dims her ray;
She will be brighter, by and by,
When the last sunbeam fades away.

She is my guide at evening tide,
And silently I watch her creep,
With all her grace and queenly pride,
Adown her endless pathway steep.

She lends me courage from the sky,
And cheers me on my lonely way;
She bids me strive and cease to sigh,
And fits me for another day.

O. Evening Star! Shine from afar;
I need thy light to guide me on,
And may there be no clouds to mar,
For I am lost when thou art gone.

The Star of Hope is fair tonight—
She burns within my thoughts afar;
There's glory in her splendid light,
And not a single cloud to mar.

I oft the horizon have scanned
And found but empty darkness there—

O, God; it seemed that I did stand
Upon the threshold of despair.

And, even in a brighter hour,
I scarce could see her light at all;
But now, as by some magic power,
Her beams of splendor cover all.

O, Guiding Star, shine from afar,
I need thy light to lead me on;
And may there be no clouds to mar,
For I am lost when thou art gone.

Patience Wins.

BY ELBERT HUBBARD.

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There isn't much rivalry here—be patient, generous, kind, even to foolish folk and absurd people.

Be one with all—be universal. Do not chase after honors; nor try to break into "Good Society" with a social jimmy.

So little competition is there in self-forgetfulness that any man, in any walk of life, who puts jealousy, hate and fear behind him can make himself distinguished.

And all good things shall be his—they will flow to him. Power gravitates to the man who can use it; and love is the highest form of power that exists.

If ever a man shall live who has infinite power he will be found to be one who had infinite love. And the way to be patient and generous—to free yourself from discord—is not to take a grip on yourself and strive to be kind, not that. Just don't think much about it, but lose yourself in your work. Hell and heaven are not localities—they are states of mind.

Once we thought work a curse; then it came to us that it was a necessary evil; and yesterday the truth dawned upon us that it is a blessed privilege.

There is more joy in useful effort than in the painstaking avoidance of it; it is better to tell the truth than a lie; and the plain reality is better than pretense mad make-believe.

Creeping into the lives of men everywhere is the thought co-operation—we need each other, and by giving much we will receive much.

We are reaching enlightened self-interest. And so there is a strong setting of the social tide toward useful effort, and the elimination of the parasite.

Everywhere the schools and colleges are getting into line—doing things, not merely talking about them. The education de luxe—the education for show—will soon be consigned to limbo. Already we say, "That man is best educated who is the most useful." And the true test of education will lie in its possessor's ability to serve, to be a power for the uplifting of humanity, to work for human good.

Do not go out of your way to do good, but do good whenever it comes your way. Men who make a business of doing good to others are apt to hate others engaged in the same occupation. Sacrifice and self-abnegation are not needed.

Simply be filled with the thought-of good, and it will radiate. You do not have to bother about it any more than you need to trouble about your digestion.

Do not be disturbed about saving your soul. It will certainly be saved if you make it worth saving.

Do your work. Think the good. And the evil, which is a negative condition, shall be swallowed up by the good.

Life is a search for power. To have power you must have life, and life in abundance. And life in abundance comes only through great love.

We are living in eternity now just as much as we ever shall. God is right here now, and we are as near Him now as we shall ever be. He never started this world a-goin and went away and left it. He is with us yet. There is no devil but fear, and nobody can harm you but yourself.

Why?

Why should I over right and wrong
So fret my weary brain,
The while the old world moves along,
Alas, too fraught with pain?

There is no right and wrong to me,
Men's creeds do I disdain;
If I am only kind to thee,
Sweet friend, then life is gain.

Oh, let my passing days be free
From anguish of desire,
And make my heart content to be
One atom of God's fire.

Freedom the grail that I would find,
And in my heart a song,
And to my brother man more kind,
Thus would I drift along.

—*Verne Dewitt Rowell.*

149 Kent Street, London, Ont.

The Prime of Age.

"I understand that Lemuel Holland has come back to Danby to end his days," said a former resident of the village to Peter Hobbs, the stage-driver. "How old is he?"

"He's only eighty-nine," said Mr. Hobbs, "and I guess you've made a mistake about his ending his days here. He came home so he could get the new library started and the bank organized right up to date, and see to the drinking fountain that's to be put on the green.

"He calculates to spend a year or two with us, but he told me the other day 't he'd always promised his son out in California 't he'd pass the latter part of his life out there, and he's planning to go before he fails any, so's to have the full enjoyment of the trip across country."—*Youths's Companion.*

I Can and I Will.

I see the hills of glory rise,
I view the mountains of success;
I can attain their golden skies,
I will surmount the cloud's recess.

I know the shrine of virtue pure—
Heart-ideals of the good and true;
And I can make my life endure—
I will in Truth's unfading hue.

This sad old earth is dark and grey,
With grief and pain and wild despair;
But I can make my world more gay,
With laughter I will make life gay.

—*Verne Dewitt Rowell.*

Let there be many windows to your soul,
 That all the glory of the Universe
 May beautify it. Not the narrow pane
 Of one poor creed can catch the radiant
 rays
 That shine from countless sources. Tear
 away
 The blinds of superstition; let the light
 Pour through fair windows-broad as truth
 itself,
 As high as God.

—Ella Wheeler Wilcox.

Old Mother Smiles-at-Woe.

ROBERT WEBSTER JONES.

"Rarely is the relation between cheerfulness and longevity better emphasized than in the life of Old Mother Smiles-at-woe, who, at the age of one hundred and seven, is the most conspicuous member of the Nebraska Indian reservation. While yet a child this woman received her opti-

mistic name from the philosophic manner in which she met misfortune, and throughout her long life she has maintained the same cheerful spirit. Now, day after day, as she sits knitting, a smile, every now and then, lights up her copper-brown countenance. Reminiscences of the stirring times of half a century or more ago flit through her mind and her look seems to say: 'Mine has been a busy, a trying, and exciting life, full of hardships and sorrows, but I do not regret it. I am glad to have lived. A century of life has taught me the futility of worrying, and I know that everything comes out right in the end.' Few spoken or written sermons preach a more valuable lesson than is afforded by the life of Old Mother Smiles-at-woe. Throughout all the tribe her fame has extended, and her cheerfulness under adverse conditions is held up for the emulation of the younger members. Old Mother Smiles-at-woe is only a savage, you say? Then may her tribe increase."—*Housekeeper*.

THE NEW CHRISTMAS

MABEL GIFFORD SHINE.

Christmas! Ah, yes, Christmas. It has come again. The day that all the ghosts of the past rise up and mock us.

Once it was candy and nuts, and dolls and tea-sets, and a Christmas tree. The bliss of those early Christmas days! What has life to give like the joy of a child?

Why go on when life is less and less? Less of sweet and more of bitter. Why not go back and remain ever a child; refuse to go on; forget all beyond?

What makes the child-joy?

Evangeline Miles sighed as she mused, and pushed back the silken draperies to have one more look at the dying day. Twilight gathered swiftly, with a wandering white flake falling now and then through the grayness, as her thoughts dropped one by one into the twilight of her mind.

The child-joy—She dropped the curtain; the answer was not out there; nothing but shadows coming out of the shadows and disappearing into the shadows again. She turned to the smoldering hearth-fire. Dreams; dreams; the answer was not there.

"Like another Evangeline, I have all my life chased hard after happiness, which is always a little farther on. It is a cheat; it is not anywhere.

"The happy people; there are no such; they are all pretending; life is all pretense. Nothing is genuine—except the child-joy."

Evangeline turned from the fire and closed her eyes. She sat motionless for a time, then she smiled; "It is the expectation! that is the child-joy. I have lost the expectation; that is why I have no more happy Christmas".

"And anticipation," she added, after another silence.

"Supposing we could forget our yearly disappointment, and keep on expecting and anticipating.

"I wonder what would come of making-believe."

Annetta Wiley saw Evangeline next day looking in a shop window, her face aglow. Annetta crossed the street. "What in the world—" began Annetta, "you're staring in at that window just like a nursery maid."

"Just like a little girl," smiled Evangeline.

"Where is your carriage?"

"I walked."

Annetta looked puzzled; "Well, anyway, I never saw you look so happy."

"I never was," replied Evangeline—"not since I was a little girl. I am going over to the church this evening to string popcorn and make wreaths. Come to my house and go with me. We'll play we are two little girls."

"That is too stupid," said Annetta. But evening found her ringing Evangeline's bell.

Evangeline was tying bunches of evergreen to a cord for the making of the long festoon, and four others were working on the same cord. To the little girl next to her Evangeline inquired, "Do you suppose you will have anything Christmas?"

The child gave her one amazed glance; "Of course. Everybody has something Christmas."

"What do you expect?"

Smiles broke over the little face as she replied, "I expect a doll, so high, with real hair, and eyes that will open and shut, and a really truly stove and some teeny tenty kettles and pans to go with it. I've 'vited cousin Effie to my house, and we'll bake some truly biscuit."

"Suppose you do not get the things."

"Oh, I most know I will. And what do you think, I have made mama two beautiful holders, all myself; one blue, out of a piece of sister's dress, and one pink; that's a piece of Baby's cape. Mama'll be so s'prised. And she'll be so glad, for she wants some new holders so bad. I heard her tell Auntie. Then with a sudden thought that she ought to be polite and re-

turn the lady's questions, she asked, "Do you expect anything Christmas?"

"Oh, yes," said Evangeline, "I expect something."

"What do you expect?"

"I expect a big gingham apron, with a big bib, and a pair of mittens knit double, the kind Grandma used to knit."

The little girl laughed, looking quizzically at the fine lady; of course that was a joke.

"It is giving," mused Evangeline after her return from the church; "giving from the heart; giving something you actually know someone wants, or something that you actually believe will make someone happy; that is the child-joy. Of all the gifts I have sent, not one was chosen with the child-joy.

"It is so late! but I must think of something to give me a taste of it. I know; I will find out if that wonderful doll and stove are ready for little Jeanne; if not, I will supply them. And I heard a girl in the aisle, going out, say she had wanted a writing tablet every Christmas for five years and never got it. I will give her a tablet. And come to think of it, I saw Delia mending her gloves when I went to the kitchen last night. I will give her a pair of gloves. Auntie borrows my shoulder cape; and I never took the hint. I will give her a shawl, and the ornament I had intended for her room I will keep for some possible belated friend. I will tuck in something of the Christmas joy. There's a warm trickle round my heart now, just thinking of it. I'll never have another tiresome Christmas now I have learned the secret of the child-joy."

And Annetta provided the apron and the mittens, for a joke, and was amazed to see Evangeline shed tears of joy over them, for she said, "it is the first time since I was a child that I ever had anything I wanted at Christmas."

"I am going to put on that apron and go into the kitchen and make a Christmas pie. I don't care if it is not good, I will have the fun of making it. And when you go I shall put on those mittens and snowball you till you turn the corner, and I don't care who sees me."

"And I will write Brother Fred a nice long letter. He has complained so bitterly of my neglect. I thought writing so stupid.

but now I will be thinking how happy he will be when he gets it.

"Oh, Annetta, the child-joy, the child-joy! I have won it."

MABEL G. SHINE.

Rightly employed, the reason is not a check to piety, but is its regulator. It chastens and refines the flame of devotion in the human heart, but does not put it out.
—C. W. Wendte.



Somnambulism



It is not often nowadays that a sleeper walks very far without being awakened, either by friends or by natural causes. The "Standard," however, recently recorded a story that comes from Monmouth of a girl who walked four miles in her sleep, and which is peculiarly interesting. Early in the morning she left a house about a mile outside the town. She must have unlocked the house door and found her way through the town. When she awoke she was four miles away from the point whence she started. One of the curious facts about her walk was that she was going in the direction of her own home, which was only three miles away from the place where she awoke. She went on through the darkness and eventually reached the desired shelter at three o'clock in the morning. What the causes of somnambulism may be no one can say at present, but there are evidently certain very definite laws that govern the actions of the somnambulism. At one time it was considered to be a form of madness, and as in Middle Ages madness was thought to be either a form of crime or a sign of particular holiness, sleep-walkers were either condemned to torture or worshipped as saints.

THE PHYSIOLOGY OF SLEEP.

Both society and science have grown saner since then. The madman is no longer whipped and the dreamer is seldom adored. A better method of prevention or cure is tried. The physiology and psychology—for the latter is taking the form of a definite

science—of sleep are being very carefully investigated. The way in which our various senses and powers give way to sleep, the order in which they yield, and the order in which they come back into being are puzzles that are gradually being unravelled. Thus Champard classified the different living functions as, first, organic life, which must always continue, sleeping or waking, until the coming of death; second, consciousness, which only vanishes entirely under the influence of the deepest sleep; third, the imaginative faculty, which persists during the processes of going to sleep or awakening and gives us our dreams; and, fourth, co-ordinating faculties, which exist for a shorter time even than those of the imagination. Beyond these there is the power of movement and sensibility which only manifest themselves in the state of full wakefulness or in the diseased state of somnambulism. The latter is one expression of a general morbid predisposition—an indication of a nervous diathesis requiring careful treatment so as to avoid more dangerous maladies. The malady usually drives the patient to follow one of two courses. Which of these it may be depends upon the imaginative powers. Either the sleeper carries out his dreams and does those things towards which his dream-imagination impels him, or he follows the ordinary impulses of his waking hours. As a rule, somnambulists are easily awakened. When their feet touch something cold the shock is usually sufficient. In the case of habitual

sleep-walkers a wet cloth spread in such a position that they must step on it soon after leaving bed is a common deterrent. Naturally this is always placed where the shock of awakening can produce no immediate danger. It is better to put it at the bottom than at the top of a flight of stairs, for instance.—*Health Record*.

Adelina Patti's Rules of Health.

This famous singer has preserved her health very successfully. Here are some of her rules:

"It is natural to be healthy; disease is punishment for some indiscretion or excess. Every time we are ill we squander a portion of our youth, the capital of life. Don't let yourself become ill. Live regularly, simply, and frugally.

Sleep eight hours daily. Ventilate the

sleeping room. When my voice was the only thing I had on earth, I slept with my windows wide open, summer and winter, and never caught cold by so doing.

Do not allow social obligations to interfere with the simplicity of your life; complicated living breeds worriment, and worry is the main enemy of youth and happiness. Make the home a pleasant, cheerful place.

Drink nothing but water or milk; you cannot drink too much water; live in holy fear of medicine and alcoholic drinks.

It takes little real food to keep the body strong. Fruit is far the best and cheapest food. I know a family of gigantic blacksmiths, all big men, who have for over thirty years eaten nothing but milk, dried figs, and nuts.

Health is youth; disease is old age. I feel as young at fifty as I did at thirty.—*Herald of Health*.

Mystic Methods of Mastery

WALTER DEVOE.

The common complaint of would-be doers of the will of God is lack of power to concentrate and hold the mind to the appointed spiritual task until results are attained. The difficulty lies in the fact that the brain centers of spiritual activity have not had the years of exercise and training that have been given to the brain centers which use the body for physical duties. When a student begins to use the higher centers of spirituality and veneration, compassion and will, which are the bright crown of the soul's divine activities, there is a tendency to drowsiness. These centers are not yet awakened to act positively in the ethereal atmosphere of spiritual forces, hence abstraction or mind wandering or sleep ensues. But let a physical fact or act call the attention from the abstract to the concrete and immediately the attention and the whole mind is alert and positive. The problem then is, how to give the spiritual faculties the benefit of the many years of training that the physical faculties have attained.

Experience has convinced me that this may be accomplished by uniting spiritual

and physical activities. Associate each spiritual state of mind with some appropriate physical attitude or act. Notice how in the act of prayer the ancient Hebrews let the attitude of the body concentrate the energies of the mind.

"The ordinary attitude of prayer was standing, with the arms stretched forward, the hands extended with the palms upward, and the face raised toward heaven. It was in this posture that Moses was sustained all day by Aaron and Hur during the battle at Rephidim. The next one was one of adoration, or 'worship,' the head bent forward, the body stooping. Penitential prayer was kneeling, with the body inclined forward or prostrate, the forehead and hands resting on the ground."

The dervishes of the East work themselves into an ecstasy of spiritual devotion by dancing and whirling. All the negative and passive states of mind are worked into a positive frenzy of devotion until all feelings are blended into one feeling of supreme joy. The Indian medicine man, by his incantations and noise, strove to awaken all

his spiritual force and by this intensity of effort to focus it all to one end, whether it was to produce rain, heal the sick, or drive away demons. Of course, results depended in a great degree upon the quality of the nature of the "whirling dervish" or "medicine man." If he were very aspiring and noble, his nature, when polarized into a single flame of concentrated effort, would unite with and receive benefits from a much finer and higher degree of spiritual life than if he were crude and selfish.

All occult or spiritual accomplishments depend upon the mediumistic, the mental or the soul power of the instrument. In Jesus we see a mighty soul using a positive and consecrated mind and mediumistic aura to express the wisdom and power of God.

When all the powers of mind and soul and body blend into one flame of consecrated purpose mighty works are done.

"Physical unction" plays an important part also in great spiritual accomplishments, as it gives a body of magnetic force to the spiritual intelligence, which enables it to make a greater impression on material minds. Dowie, Moody, Beecher, and all orators, are magnetic men with physical powers of persuasion. Their influence is broadening and sweeping while they have the attention of their audience; how deep and permanent such an influence will be depends on the depth of spirituality and soul unity with God of such teachers. The words of Jesus are words of life with a permanent value to the race, because they were voiced by a soul that knew and was Divinity individualized.

Another illustration and then we will see if we can apply these principles so that each student can gain a more potent grasp of spiritual forces and embody them to the attainment of all good ends.

The ancient magician, when he desired the help of spiritual intelligences, entered a room sacred to his occult work, or went into the forest at midnight. He drew a pentagram or interlaced triangle on the earth or on the floor, placed lamps at regular intervals on a circle about the pentagram, burned incense and in other ways brought all his physical and mental forces to a focus. Then he uttered and repeated occult names of the powers of the air or of the angels of light, according to his character as a black or

white magician. His names and mystical formulas stirred the slumbering forces of his spirit and these in turn drew from like states of the spiritual universe qualities and powers like unto himself. He worked himself more and more into the realization of the kingship of his spirit and then let the waiting intelligences know his desire and decrees. He then spoke words made potent with all his concentrated emotion. Words which were the focal points of physical and spiritual energy, were sure to accomplish great good or much harm according to the will of the magician. If his motive was good and his aspirations high and holy, the slumbering divinity of his soul awakened and he drew the benedictions of the Holy Ones of Heaven and was glorified and made more powerful as a spiritual individual. If his ends were selfish and his thoughts destructive, his soul was clothed in deep darkness and centuries would be required for him to outgrow his evil aura.

Every student has the constructive imagination which will enable him to form pictures, to intone aspirations or to adapt graceful gestures so that the mind cannot wander from its object but will be so joyously united to the physical activity that body and spirit will be one mighty force in adoration, in prayer, in the exercise of will and in voicing the words of creative design.

One student has solved this problem by placing a picture of the Soul Victorious on the wall on a level with his eyes when he stands before it. In a bow over the picture he has placed cards on each of which are the names of the classes of holy, immortal beings as follows: Jesus the Christ, Archangels of Power, Cherubim and Seraphim, Angels of Love and Wisdom, Gods and Goddesses, Artistic Spirits, Musical Spirits, Scientific Spirits, Ministering Spirits. Above these is the name ELOHIM. These names represent to him God and His hierarchy of celestial and spiritual beings which constitute His Divine Providence, while the picture represents his soul made powerful and victorious by absorbing the emanations from the mighty souls of Heaven and from Elohim, the Father of all. He stands before these names with his arms extended, hands open, like the ancient Hebrews, repeating the name of Elohim and invoking

His Holy Spirit. He affirms the noble and strong powers of his soul. He makes motions with his arms, drawing the essences of the soul plane, the spiritual plane and the physical plane into his organism. He takes deep breaths and imagines that every cell of his physical body and every particle of his spirit is indrawing the joyous essences of life. He feels the cleansing spirit of Wisdom purifying his body and mind of all disturbing poisonous influences. He rejoices in the conscious influx of the Holy

Spirit. While he is in this ecstatic state he holds in his hands card after card containing the names of those he would bless and heal, caressing and magnetizing the names with the healing spirit of his soul. As the fervour of his affirmations and the devotion of his spirit increase, he bows his head in adoration and the white light of Elohim blended with the vari-tinted lights of His Sons overshadows the spirit of his devotee, and he stands quietly under the influx and receives the Love of the Eternal.

Stellar Science Department

Horoscope blanks and price lists will be forwarded upon request. Address Stellar Ray, Stellar Science Department, Detroit, Mich.

My Horoscope.

Nay, seer, I do not doubt thy mystic lore,
Nor question that the tenor of my life,
Past, present and the future, is revealed
There in my horoscope. I do believe
That you dead moon compels the haughty seas
To ebb and flow, and that my natal star
Stands like a stern-browed sentinel in space,
And challenges events; nor lets one grief
Or joy, or failure, or success, pass on
To mar or bless my earthly lot, until
It proves its Karmic right to come to me.
All this I grant, but more than this I know!
Before the solar systems were conceived,
When nothing was but the unnamable,
My spirit lived, an atom of the Cause.
Through countless ages and in many forms
It has existed, ere it entered in
This human frame to serve its little day
Upon the earth. The deathless Me of me,

* * *

Were You Born with the Sun in the Zodiacial Sign Sagittarius?

BY HENRY CLAY HODGES.

If you were born between Nov. 22nd, and Dec. 21st, the sun was in the sign Sagittarius.

The natives of this sign are inclined to be generous, impartial, religious and sincere, intuitive and original in their work; honest in opinions; restless in mind and body, enthusiastic and will follow more than one occupation or pursuit at a time. This position of the sun is good for health

The spark from that great all-creative fire
Is part of that eternal source called God,
And mightier than the universe. Why he
Who knows, and knowing, never once forgets
The pedigree divine of his own soul,
Can conquer, shape and govern destiny
And use vast space as 'twere a board for chess
With stars for pawns; can change his horoscope
To suit his will; turn failure to success,
And from pre-ordained sorrows, harvest joy.
There is no puny planet, sun or moon
Or zodiacal sign which can control
The God in us! If we bring that to bear
Upon events, we mold them to our wish;
'Tis when the infinite 'neath the finite gropes
That men are governed by their horoscopes.

—Ella Wheeler Wilcox.

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Boston, Mass.

* * *

and the birth of sons, for voyages and change of residence. *

In this sign are found people of fine build and kindly disposition, with good qualifications to fulfill the duties of life.

This is the last sign of the fiery triplicity and in its natives are combined the qualities of both Aries and Leo. They possess the pride of Leo and the persistence of Aries — the sympathetic nature of Leo and the executive ability of Aries.

The positions of the other planets in a natal chart modify the sun's influence to a

greater or less degree. This may be observed by the effect of the different polarizations of the moon as follows: While the sun is passing through the sign Sagittarius the moon enters all the twelve signs of the Zodiac.

The sun in Sagittarius, and the moon in Aries gives a tendency to insanity; with the moon in Taurus inclines to thoughtfulness for others' comfort and welfare, a character kind, sympathetic and with good foresight.

The moon in Gemini gives a love of order and harmony, and increases the activity of the Sagittarius nature.

The moon in Cancer tends to increase the economy, domesticity and industry. The moon in Leo gives mediumistic power and small regard for public opinion.

The moon in Virgo forms an influence which gives great discrimination in mechanics, architecture and fine arts, and makes natural musicians.

The moon in Libra, fine intuitions, quick perceptions, accurate decision, cool and quiet. The moon in Scorpio, positive, hard and sarcastic, impetuous, belligerent. The moon in Sagittarius, well balanced, active, prompt and adapted to a variety of professions; are affected very little by their surroundings. The moon in Capricorn, excellent business mind, active in plans and schemes. The moon in Aquarius gives ability to deal with the public, good business agents liable to over-exertion. The moon in Pisces, anxious, careful, worrisome, faithful, and if planetary conditions agree will be hard students, though Sagittarius, under any polarity, seldom makes practical students.

The Chemistry of Sagittarius.

Nov. 22-Dec. 21.

By DR. GEORGE W. CAREY.

The mineral or cell-salt of blood corresponding to Sagittarius is Silica.

Synonyms: silicea, silici oxide, white pebble or common quartz. Chemical abbreviation, Si. Made by fusing crude silica with carbonate of soda; dissolve the residue, filter, and precipitate by hydrochloric acid.

This product must be triturated as per biochemic process before using internally.

This salt is the surgeon of the human organism. Silica is found in hair, skin, nails, periosteum, the membrane covering and protecting bone, the nerve sheath, called neurilemma, and a trace is found in bone tissue. The surgical qualities of silica lie in the fact that its particles are sharp cornered. A piece of quartz is a sample of the finer particles. Reduce silica to an impalpable powder and the microscope reveals the fact that the molecules are still pointed and jagged like a large piece of quartz rock. In all cases where it becomes necessary that decaying organic matter be discharged from any part of the body by the process of suppuration these sharp pointed particles are pushed forward by the marvelous intelligence that operates without ceasing, day and night in the wondrous human Beth, and like a lancet cuts a passage to the surface for the discharge of pus. Nowhere in all the records of physiology or biological research can anything be found more wonderful than the chemical and mechanical operation of this Divine artisan.

The bone covering is made strong and firm by silica. In case of boils or carbuncle, the biochemist loses no time searching for "anthrax bacilli" or germs, nor does he experiment with imaginary germ-killing serum, but simply furnishes nature with tools with which the necessary work may be accomplished.

The Centaur of mythology is known in the "Circlets of Beasts that worship before the Lord (Sun) day and night" as Sagittarius, the Archer, with drawn bow. Arrow heads are composed of flint, decarbonized white pebble or quartz. Thus we see why silica is the special birth salt of all born in the Sagittarius sign. Silica gives the glossy finish to hair and nails. A stalk of corn or straw of wheat, oats or barley would not stand upright except they contained this mineral.

Sagittarius people are generally swift and strong; and they are prophetic—look deeply into the future and hit the mark like the archer. A noted astrologer once said: "Never lay a wager with one born with the Sun in Sagittarius or with Sagittarius rising in the east lest you lose your wealth."

The Sagittarius native is very successful

in thought transference. He (or she) can concentrate on a brain, miles distant, and so vibrate the aerial wires that fill space that the molecular intelligence of those finely attuned to nature's harmonies may read the message.

Governing planet Jupiter.

Gems—Carbuncle, diamond and turquoise.

The astral colors are gold, red and green.

Sagittarius is a fire sign and is represented in Bible Alchemy by Levi, the third son of Jacob, meaning "joined- or associated."

In the symbolism of New Testament Sagittarius corresponds with the disciple James, son of Alpheus.

Topical Notes.

BY SNOWDON HALL (STELLARIUS).

London, England.

It is proposed in this series of articles to deal with Astrology, Spiritualism, New Thought and other cognate subjects in a topical manner. An endeavor will be made to show the relationship existing between planetary action and current affairs, the writer being of opinion that all important events have their origin in stellar causes, "As above so below," runs the old Hermetic maxim.

That certain positions of the planets have marked effect on the substance of this earth, on the mental conditions of its inhabitants, on their physical organisms and business operations is well known to astrologers.

The scientists and philosophers of past ages, from the Greek Pythagoras to Copernicus, taught that man's physical body was influenced by stellar forces, and that to this influence could be traced the cause of the difference between individuals, between the lives of the intelligent and the ignorant, the good and the vicious, the useful and the useless. The ancient Greeks and Egyptians fully recognized this truth and obeyed it conscientiously, the consequence being that their children were the strongest, the handsomest, and the finest in the world.

The influence of the Zodial signs, the planets and stars, has been recognized and understood by astrologers for thousands of

years. That there are vast numbers who are ignorant of the influence of the stars in the lives of individuals and nations counts for nothing. That there are many who do not know Greek does not invalidate the existence of the Greek language.

Whether astrology is, or is not, a true science can be determined by anyone of average intellectual capacity who will take the trouble to investigate the matter for himself, and, as Stahl significantly remarks: "It is foolish to make that a matter of discussion which anyone may decide by experiment."

Don't argue round Astrology, but take your birth-time or the birth-time of an intimate friend, and having learned how to cast a horoscope judge it by the rules given in the best books. The results will be sufficiently astonishing to convince you that at any rate there is "something in it"—more in fact, than was dreamt of in your philosophy.

Those who without experiment contend against the truth of planetary influence should bear in mind Baron Humboldt's definition of the fool and the wise man—"The wise man hears, investigates, and decides, the fool decides."

It is with hard facts and not with theories and speculations that the Astrologer has to deal. The student will soon discover that the position of the so-called mental rulers, Mercury and the Moon, at the time of birth has an important bearing on the moral and intellectual character of the individual. In cases of insanity, eccentricity and mental derangement it is always found that the Moon and Mercury are both afflicted by one or other of the malefic planets, Mars, Saturn or Uranus, and are usually in affliction with each other too.

The late Dr. Garnett, in "The Soul and the Stars," gives several notable instances. In the cases of nine sovereign princes who were notoriously insane or deficient in intellect, their horoscopes show that at the time of their birth Mercury or the Moon or both, were afflicted by Saturn, Mars, or Uranus. They are Paul, Emperor of Russia; George Third, King of England Gustavus Fourth, King of Sweden; Ferdinand Second, Emperor of Austria; Marie Queen of Portugal; Charlotte, Empress of Mexico; Charles Second, King of Spain; Murad

Fifth, Sultan of Turkey, and Constantine of Russia.

"As above so below" ran the old hermetic maxim, and the student of star lore knows that every change in the planetary system is reflected in man's personality. Every man is, in fact, a universe in himself. As Paracelsus wrote, "The star-gazer, (astronomer), knows only the external visible heavens, but the astrologer knows two heavens, the external, (visible), one and the internal, (invisible), one. There is not a single invisible power in heaven which does not find its corresponding principle in the inner heaven of man. The above acts on the below and the latter upon the former." Gal 10—Stellar Ray JIM

One of the leading London Astrological magazines is about to publish a series of articles dealing with the horoscopes of various towns and cities. These articles should prove to be very useful as a great deal depends upon the choice of one's habitation. Cardan in one of his famous Aphorisms, says: "A native of a city having the same sign and degree ascending with that city, shall in that place, by that alone grow great and eminent. He also says, "If the ascendant of the city a man dwells in be the place of his ascendant he will have his health well, if the mid-heaven, he will come to preferment, if it be the place of the Sun in the nativity he will undoubtedly obtain honor and dignities, if of Jupiter he will grow rich, if of the Moon he will be very happy in most respects there.

The Outlook for December, 1911.

By FREDERICK WHITE,

President National Astrological Society of the United States, also Editor of the *Adept*, Crystal Bay, Minn.

The Full of the Moon occurs on the 5th of December at 8:51 p. m. and the New Moon on the 20th at 9:40 a. m., Chicago Standard time, or one hour earlier for Washington time. At the time of the Full of the Moon on the 5th, the Sun is 12° in the sign Sagittarius, in semi square aspect to Uranus; the sign Leo is on the Eastern horizon, Saturn the most elevated planet in the heavens. The outlook for the month is neither the best or the worst, I judge a somewhat quiet period in business affairs

generally, comparativey speaking. The Sun in semi square to Uranus, indicates changeable conditions, and unsettled weather. Business changeable, good for a few days, then quiet again. The Stock and Cereal markets variable and uncertain, inclined to many down turns and lower prices off and on, altho having occasional periods when they may have fair strength for a day or two, but inclined to be narrow and weak. The politicians and those in power not having the best of success, the month would be considered more in favor of the Democrats or Socialists than for those holding office; many will be severely criticized. Those of a nervous temperament quite restless and discontented. The month as a whole is not a very favorable one for important changes or starting important business affairs. The weather out of the common, very severe in places, but unusually warm in places where it is generally quite cold.

At the time of the New Moon on the 20th, the Sun is 27° in Sagittarius and void of important aspects, indicating a quiet period for the next two weeks. However, the New Year will start quite favorable with quite good indications as the Sun's first aspect as it starts to rise from its low point in the "Manger" as Virgo ascends, will be in trine to Saturn, favoring a better year than common for the workers and those interested in Agriculture.

THE DAYS OF DECEMBER.

1st.—Moon trine to Saturn 9 a. m. generally favorable and active, buy.

2d.—Moon square to Neptune at Noon, changeable and uncertain, sell.

3d.—No close aspects, a quiet day but favorable for Sunday.

4th.—Moon sextile to Neptune at 2 p. m. favorable generally, buy.

5th.—Moon opposite Sun 8 p. m. is changeable and risky, avoid risks, sell.

6th.—No close aspects, is somewhat quiet and inactive.

7th.—Moon opposite Mercury at 8 a. m. active, changeable and deceiving.

8th.—Moon conj. with Neptune 2 p. m. is uncertain and changeable, sell.

9th.—No close aspects, is somewhat quiet but not unfavorable.

10th.—No close aspects, but is generally

favorable especially for Sunday.

11th.—Moon trine with Mercury 5 p. m. is generally good and quite active.

12th.—Moon square with Sun at noon, changeable and uncertain, be careful.

13th.—Moon sextile with Jupiter at 6 a. m. generally favorable, best in a. m.

14th.—Moon applying to good aspect of Sun, is generally good.

15th.—Moon square with Uranus at 10 a. m. active, changeable and uncertain.

16th.—Moon applying to bad aspect of Saturn, annoying and unfavorable.

17th.—Moon sextile to Uranus, is very good for Sunday.

18th.—Moon separating from Jupiter, is good generally, push affairs

19th.—Moon out of aspect, is somewhat quiet, not unfortunate.

20th.—New Moon, 9:40 a. m. is quiet, dull, not favorable for changes.

21st.—Moon applying to trine of Saturn, is quiet, but generally quite good.

22d.—Moon opposite Neptune at 2 p. m. active, changeable and risky.

23d.—Moon sextile with Jupiter 10 a. m. is active and good, buy, push affairs.

24th.—Moon square to Saturn, unfavorable for all else but Sunday.

25th.—No close aspects, but generally a good day. A Merry Xmas.

26th.—Moon applying to good aspect of Saturn, generally favorable.

27th.—Moon trine with Neptune at Noon, good, ask favors. Buy.

28th.—Moon square to Sun at Noon, changeable and risky, be careful.

29th.—No close aspects, is generally even altho quiet.

30th.—Good after 10 a. m., before is uncertain and risky.

31st.—Moon with Saturn at 8 a. m. is annoying; will make every one wonder what has been done with their last year's salary. Tomorrow is Monday, January 1st. A New Year and starts right, why not start everything new?

The National Astrological Society of the United States.



A DIPLOMA from this incorporated Society is a guarantee that the holder is a genuine and competent Astrologer.

Send stamp for circular to George W. Walrond, D.A., Secretary of the National Astrological Society of the U. S., 1512 Glenarm St., Denver, Col.

News and Notes, Queries and Answers.

The elegantly engraved new Diplomas are off the press and a fellow member may well be proud to hang it on his office wall. As the public finds that a Diploma from this incorporated Society is proof of efficiency and skill, there will be more and more demand and patronage for graduates.

The annual dues are now due, in advance, for 1912. Send the same to the Secretary, whose address is at the head of this column.

Fellow members may secure seal cuts for their stationery, like the above, by sending \$1.00 to Walter H. Lewis, Treas., N. A. S., Manchester, N. H.

A Danger in Fruit.

Unwashed fruit offers a danger that is too little appreciated. In cities, where so much fruit is sold on the streets from open carts and stands, the evil is increased many fold. Apples, pears, peaches, grapes, berries, and other fruits that are eaten uncooked are the chief offenders, and examinations that have been undertaken show a variety of germ life that would be astounding if the bacterial contamination liable to result from street dust was not already known. Flies are another great source of contamination. It may be claimed that the organisms thus found on fruit are largely, if not wholly, harmless, and this is unquestionably true. But enough pathogenic bacteria have been repeatedly demonstrated on these common articles of food, particularly when exposed to flies, to make it certain that the presenting danger is very real.—*Health Record*.

Psychic Research

An Historical Corroboration of Spirit-Return.

"A most interesting incident of the communion in sleep is related by Boccaccio regarding the sons of Dante. When Dante died the *Divina Commedia* was found to be unfinished, and the manuscript was sent to Can Grande lacking the last thirteen cantos that now appear. Friends anxiously questioned the poet's two sons, Pietro and Jacopo, regarding the missing cantos, and they had almost resolved on the audacious undertaking of completing the work themselves. From this experiment they were saved in the following manner, as related by Boccaccio:

"But a wonderful vision appeared to Jacopo, . . . showing where the thirteen cantos were to be found. It is told by Piero Giordino, long a disciple of Dante, . . . that after his master had been dead eight months, Jacopo came to his home in the middle of the night, and told him that on that same night he had seen in a dream his father, clad in very white raiment, his face shining with unaccustomed light, whom he asked if he were living, and heard from him the reply: 'Yes, but in the true life, not yours.' Then it occurred to Jacopo to ask if he had finished the work before he had passed to the true life, and, if he had completed it, where the conclusion was, which they had not been able to find? To which question the answer was given: 'Yes, I completed it'; and then it appeared to Jacopo that his father took him by the hand and led him to the room in which he had lived during his lifetime here, and touching a panel said: 'That which you seek is here'; and having said these words, Dante disappeared. Upon which he, Piero Giordino, affirmed that Jacopo, not being able to rest without coming to tell what he had seen, the two went together to examine

the place indicated, which the dreamer had exactly noted. . . .

"And so, though it was still night, they went together to the house in which Dante had died, and calling him who lived there, were admitted, and going to the place found a wooden panel, fitted into the wall, such as they had always been accustomed to see; and removing this, . . . they found many writings, and . . . in continuous order, according to the numbers, the thirteen missing cantos."—From "Life Transfigured," by *Lilian Whiting*.

What and Where Is the Spirit World?

An extract from the experience of Andrew Jackson Davis.

He says:—"The Spirit World is not remote; we move every moment in its presence. This earthly world itself rolls in its orbit under the observation of the inhabitants of the Spirit Land. The vast includes the little. The Summer Land is the comprehensive sphere. Astronomically speaking the earth is on one side of that vast galaxy of suns and planets termed 'The Milky Way,' and directly across this great physical belt of stars we find the sublime repose of the Summer Land; and this is but a receptacle of the immortal inhabitants who ascend from the different planets that belong to our solar system. These planets all have celestial rivers, which lead from them to the heavenly shores. As each organ in the human body holds its physical relation to the brain by means of nerves and blood rivers, so these different planets in the physical universe hold a currental, magnetic and electrical relation to the Summer Land, which corresponds to the brain. How is it that strength rises to the brain of a man from what he eats? It is by

means of circulation, and this circulation is regulated by a law of attraction and repulsion. How do spirits travel from these physical globes to their homes in the Summer Land, and reversely, from the Summer Land to persons and places on the planets? Answer: By circulation, and here, too, magnetic river-circulation is regulated by attraction and repulsion. Thus the analogy may be extended *ad infinitum*."

"I did not particularly notice until 1853, that different seasons of the year, and different positions of our planet in its orbit around the sun, yield a different clairvoyant vision of the Summer Land. I found that an observation made in midwinter afforded a very different aspect of the spirit world from that which would be obtained in May, July or November; and furthermore, in the same year I first noticed that the condition of the observer made a difference in what was visible; therefore, it became necessary to adopt methods and conditions which would enable the clairvoyant to mark the particular sections of the Summer Land that came within range of vision in accordance with the different months of the year. From that time to this I have been regulated by the discovery that the rolling of this terrestrial planet, in its orbit round the sun, affects the sweep of the clairvoyant sight in many instances, furnishing unexpectedly a new conception of a familiar scene, and bringing to light other territories in the heavens before unknown. The Spirit Land has a firmament. It is circular, and its vast firmament is filled with stars, suns and satellites. The sky there is not without its clouds. They change very much, like the clouds of our tropics, yet they do not much resemble them. The changes are like those in southern skies; but the clouds themselves are very different. Among my first observations in the direction of the Spirit Land, I discerned a river which seemed to flow across the open aerial space and pour into the far distant bosom of that heavenly world. It was a river made of various streams that flowed out from planets, which blended, widened, and expanded into a great sea, and thus became the flowing element of perfect beauty in the land of spirits. That celestial river is as visible to the clairvoyant perception as, say, the Hudson, the

East River, or any other water that can be seen by the natural eye on the globe. It flows away far beyond any distance that I have power to trace. It seemed like a terrestrial gulf stream, 'but whither it goeth I know not.' I only know it is one of the sources of unutterable melody. It seems to give out music from all its variegated margins, and to yield lessons also, because on several occasions vast congregations were visible on the shores, learning something beautiful concerning its harmonious sounds. What they learned I cannot tell. I only saw that after listening and conversing for an hour (or what seemed to me to be that time) they rose all at once; they seemed to be many thousands—a vast assemblage, and then arose their songs, and those songs, blending with the music of that wonderful water, seemed to me to fill the whole universe with melody! So full of joy was my heart that I lost all spiritual power either to see or hear, and so suddenly did I return to the common state that I could not but ask the person who had just entered the room whether he had heard the music. 'No,' he replied. 'Indeed,' said I, 'did not you hear anything?' 'No.' So real and so distinct was the sound I could scarcely believe my friend's denial."

"In 1854 I had an opportunity for the first time to contemplate a celestial garden. It was unlike anything that I had seen in this world. The Garden of the Hesperides, of which we dream, only vulgarly represents the beautiful facts. When I saw the immense landscape and the innumerable beauties that come up from the soil, and the labyrinth of leafage which gathered upon the vision to the right of the scene, I could not but ask, 'Will someone tell me the extent?' After a few moments a cerebro-telegraphic dispatch came into the mind 'near four thousand miles in length and five hundred in width.' It seemed to be a far-extending avenue of flowers and beautiful trees, and there seemed no limit to the number of persons that were walking leisurely, lovingly, arm in arm; and oh! the thousands of beautiful children that were at play through the devious labyrinths of that vast heavenly park."

"Now," he says, "let us reason for a moment. Christians believe, or profess to be-

lieve, that 'In our Father's house are many mansions.' This faith is based on reality or else it is false, and there is, or there is not, a mansion or a house 'Eternal in the heavens.' Is that Scripture language figurative, or is it literal? Does it mean anything? You who so strenuously believe the Bible, say that I am an infidel? Your Christian poetry says—

'There is a land of pure delight
Where saints immortal reign;

Eternal day excludes the night,
And pleasures banish pain.'

He asks his hearers if they believe in this, and if they do, suggests that they have the rudiments of an education which they ought by this time to have perfected into some reasonable comprehension of what the Father has 'without hands' spanned out for them beneath the unfolded heavens."

Department of Psychical Sciences and Unfoldment

By J. C. F. GRUMBINE
Fellow of Society of Science, Letters and Arts of London, Eng.

Science is making such inroads upon mystery that it would seem that not even an invisible ghost could walk the night without being detected. The ultra violet ray is now held responsible for not only ordinary photography, but spirit photography, and the infra red rays, invisible to the normal spectrum, and the human eye, lie at the base, ethically speaking of those subtle influences which as heat might be made responsible for illicit actions, which seem so inexplicable on other and more popular grounds. Who knows, or who can measure the tremendous power of these red vibrations which affect a man's imagination, and in this way, like the occult influence of Mephistopheles over Faust, and his power over Marguerite, at length break down his moral nature.

Two bodies cannot occupy the same space, for one will obsess or displace the other. The soul like anything material is subject to natural and spiritual law. Let anyone think error, or live in his senses, and it is a matter of but a short time before the infra-red vibrations will operate to lure and attract him to the things which belong to the underworld of the sub-man.

Frederick Meyer, who coined the word supernormal, has given us some nice definitions of the supraliminal and subliminal selves. These are technical words to define and describe powers and processes,

which belong to the one ego or personality, functioning on or within two widely different and differing minds. True, it is but the one consciousness, but the ego can appear in the one condition or the other, and so act, if it is qualified to do so. In the one, the supra-liminal, it is normal, but in the subliminal it is supernormal. And yet as Frederick Meyers himself declared, that which is now the supernormal and is called genius, will some day be normal. The real power of a man is shown in his ability, not to live merely in one-half of his world,—the alleged normal and supra-liminal self or mind but in both, or in the higher, made normal by the normal use of the supernormal powers and subliminal self.

Now this is why I speak as I do concerning the progress of science. The spirit world, clairvoyance, clairaudience, clair-sentience, telepathy, inspiration, prophesy, trance, and ecstacy, are all attainable supernormal powers of the soul belong to man, and woe unto a man who pooh-poohs them and thereby pauperizes his own soul, under the impression, that they belong to another existence rather than to this life, raised to the highest possible vibration. When will teachers so-called give up self seeking and the art of word jugglery and conjuration, and come out for the truth, the whole truth and nothing but the truth? When will they be ready and willing to follow science,

rather than self-made standards of experience, leading and success?

Let those who are afraid of Spiritualism, and think that it is a small movement, limited by a coterie of believers, or by a few would-be leaders, read the latest findings of science in the abridged book of Dr. Meyers, and they will cease their frothy utterances and hold their tongues before the splendid revelations of the scientific world.

I WILL.

MARY ISABEL WYMORE.

"I will!"

Like lightning flash o'er languid skies,
That doth the sleepy calm surprise,
The call that unto war defies
The elements, until
A fury doth the heavens fill,—
E'en such a challenge are the words, "I
will!"

"I will!"

The cynic's smile is smiled in vain,
The doubter's doubt is burst in twain,
And witless Pleasure cowers, and Pain,
Amid her throes, is still,
And through each heart there goes a thrill,
When uttered those unfearing words, "I
will!"

"I will!"

Be that the call to rouse thy steeps,
America! Thy Genius sleeps,—
O challenge him across the deeps
With echoes thus, until
From mountain, wood, and verdant hill
The sound re-echoes of thy firm "I will!"

"I will!"

O say it, when the clouds stoop down
To bar thy path! In field or town,
Discordant voices stifle, drown,
The sheer of evil still,
And thy fair destiny fulfill,
O brother, by an earnest, strong "I will!"



Books and Periodicals

MISCELLANEOUS REVIEW



The Transfiguration of Miss Philura.

BY FLORENCE MORSE KINGSLEY,
*Author of "Balm in Gilead," "The Needles
Eye," etc., etc.*

What has given this capital little love-story a phenomenal sale approaching 100,000 copies? As publishers we thought we would like to ask this question of those who have read it, and so, soon after the first edition was printed, we offered a cash prize for the best answer. Thousands of delighted readers hastened to reply. We quote from some of their enthusiastic letters: "The secret of its popularity lies in Mrs. Kingsley's wonderful art to embody a universal appeal of the human heart in simple, quaint, and tender words; the elements in the story are elements of our own experience." "Its real charm lies in its power to utterly rout the old theory that one must

be resigned to his lot rather than bestir himself to believe in, and work for better and brighter days."

Inasmuch as it has become a *little classic*—a messenger of good cheer, and optimism—we have decided to put the story into a very dainty setting. The cover of this *Special Edition* is of very pleasing, tasteful design in green and gold; each type page printed in two colors with ornamental border, while *Ethel Pennewill Brown* has contributed four beautiful paintings, portraying the principal scenes. These are skilfully reproduced in colors as full page illustrations. 12mo, Cloth, Illustrated. Boxed. \$1.00; by mail, \$1.10. Published by French & Wagnalls, New York City.

Life is but thought; so think I will, that youth and I are house-mates still.—Coleridge.

He that cannot think is a fool.
He that will not think is a bigot.
He that dare not think is a slave.

(*Description on the wall of Andrew Carnegie's Library.*)

"The Water Bearer."

Letter to Editor Stellar Ray.

The undersigned wishes to express thanks openly for October editorial on "Personality and Individuality." It is a live wire of truth. The old "Yoga Sutras" call this idea "concentrated meditation on experience for sake of the spiritual man." This altruistic thought is ever held by all true astrologers and spiritualists. It is the sane note of optimism that as posterity we function as a result, as creative ancestors we live as a cause—nothing new, just change in point of view. So we'll be a bee, work silently—and hum of joy and love. Having concentrated on "The Stellar Ray" for last two months on "The Spiritual Man" and "Patience of True Knowledge" ye "Telepsychist" had forewarning of Geo. W. Carey's of God." To say the least the caption of the writer's recent verse was a surprise. But guess it is right as to spirit, though a "leetle" prominent as to display. May all our future "Rays" give as clear a light.

Sincerely,

H. S. Levalley,

Among the New Thought Authors.

By J. C. F. GRUMBINE.

The House of Thomas Crowell Company certainly put out some of the most interesting and luminous books on New Thought, and with Elizabeth Towne share the larger business of the New Thought readers along these helpful lines of study and revelation. Mr. Atkinson is always terse and instructive, and so his books have a wide vogue. And the same can be said of James Allen, whose works are so simple but at the same time so vigorous as to appeal both to the young and old alike. "The Eight Pillars of Prosperity," by Allen is certainly a book of principles, and opposes the popular idea, which has been worked pretty long by some advocates that prosperity can be had for the asking. Mr. Allen shows that it is a sane and moral possession and can

not be acquired by even occult practices. His other books are equally helpful. Then there is that splendid and rational book by Charles Brodie Patterson, whose works are read and known from ocean to ocean, entitled "A New Heaven and a New Earth," a splendid name for a work of inspiring thought. It conveys a message of deep and lasting comfort to all who are interested in what each one can do who avails himself of his spiritual powers and possessions. These books are not only gift books but helpful at all times.

Submerged Atlantis Restored, or Links and Cycles.

Circulars descriptive of this great work may be received free by addressing J. Ben Leslie, 308 S. Breed St., Los Angeles, California.

That the Law of Evolution prevails in the spiritual realms as here, is shown in the following extracts from "Atlantis Restored," by Rev. J. Ben Leslie. On page 349 we read:

The only true law of so-called re-incarnation in the code of laws that govern the present existence of mortal or spirit of itself profound, logical, and operative throughout the spheres of eternal existence, for the sole purpose of unfoldment and development of all intelligence, is a silent, and in the majority of cases, unrecognized "teacher" or "influence" of spirit minds upon mortals, whereby the latter conceive and bring forth newborn ideas by manifesting new characteristics, which can be recognized as having belonged to another individual or a predecessor. Nor is this law operative from the spirit side of life wholly, reverting backwards (for the mind of an incarnate spirit or intelligence can reach out to disembodied ones), thus causing the latter to awaken into the same thought, which establishes within their minds new-born ideas, inducing their further unfoldment and development, which is a re-conceived and re-embodied characteristic quality, and not an individuality.

In the same ratio, it is an operative law throughout the realms of spirit, and the regions of worlds; for the mental influence is not limited to one of these. It operates as an agent beyond, to aid in the higher spheres; and reverts back, through the spheres of spirit, to the mortal plane, thus to influence higher development.

The same law is exercised by one incarnate intelligence upon another whereby one mortal is assisted in development by another. It is also operative between disem-

bodied intelligences, whereby one spirit is assisted in his or her development or unfoldment by another. Therefore, a so-called "re-incarnation," "re-insoulment," or "re-embodied characteristic" quality of this kind does not reverse the natural law of birth, either in the mortal or spirit existence. Hence it is naturally logical, for the natural law never reverses operatively, to fit some specific case, or fancy or creeds or ismists.

Therefore there is no re-incarnation of the individual spirit and soul proper, but simply a re-conceived, re-developed characteristic quality, as a result of the influence of one mind over another, which qualifies the influenced individual with similar mental conditions to those of the influencing intelligence. This in turn further influences the mortal soul and body, or the spirit-soul, in development as well; hence mistaken as a re-incarnation of the influencing individual.

On page 190 it is further stated thus:

Therefore re-incarnation is only past influence, reflected upon future being both mentally and spiritually, and in the human race largely mental. As, for instance, in writing this book, the data and pre-historic facts contained therein are reflected from spirit intelligences contemporaneous with the period of their existence as such, and are therefore re-incarnations in the mind of the writer; who further re-incarnates them in the mind of the reader. So, it may be, not only with facts of data, but qualities of being.

A spirit, long since separated from the mortal body, may cause his qualities of being to be reflected upon a descended mortal, through the power of influence of one spirit upon another, though one be in the body and the other disembodied. Hence the true "re-incarnation" is conditional influence, operating through the qualities of being, and not spirit individuality having taken on a new form of flesh.

CLAIRVÖYANCE (third edition)—Since the publication of Emanuel Swedenborg's books, no more helpful, valuable work has appeared than the one entitled *Clairvoyance: Its Nature and Law of Unfoldment*, by J. C. F. Grumbine. It is a system of inspired teachings concerning Divinity, especially Clairvoyance, and how to unfold the clairvoyant vision, to pierce the veil of sense, see and converse with spirits, enter at will into the spiritual world, and become a seer and an adept in this branch of mystical science. Published in blue and green cloth. Price \$1.50.

EASY LESSONS IN OCCULT SCIENCES—is a neat book containing much very helpful knowledge on how to proceed to unfold the independent psychical powers without going into a trance or becoming obsessed. It is a textbook for beginners

who contemplate making the most of themselves, both in a human and divine sense. Price 50 cents.

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AURAS AND COLORS—is a very readable book, and inasmuch as the book is now in its eighth thousand, proves its value as an original contribution on this very occult subject. How to see the aura, how to know the significance of the colors one vibrates, how to place them and the spirit who manifests them, how to catalogue all colors correctly, what colors to wear, is here briefly and concisely explained. This is a busy man's book. Price 50c.

THE GREAT SECRET, AND OTHER OCCULT TALES, is a series of short stories on Spiritualism, ghost stories founded on facts, and stranger than fiction. The Great Secret tells prospective man or woman when to marry, how to produce children who will be angels rather than demons, by a law which science will sooner or later recognize. Price 50c.

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CLAIRAUDIENCE—The science of its expression. This is a new technical book, first one ever printed as a direct revelation from the spirit world as to how mortals can positively learn to hear their spirit friends clairaudiently. It teaches the student by a series of remarkable lessons and experiments. Price 50c.

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Alexander Almanac

(Published in New York City by Alexander.)

This is a work of unusual merit to which it is impossible to do justice in any brief review. It contains a vast amount of astronomical data concerning the stars and planets, also defines their astrological influences upon human life in clear, concise language, readily understood. It cannot fail to be intensely interesting to those who desire to know something of the electric and magnetic forces dominant at the time of birth.

There are tables by which one may determine the propitious times to act along certain lines of endeavor, also when to remain passive and avoid the adverse influences. It is a storehouse of priceless information for each individual and should be in every family, with its helpful data, re-

garding health, adaptability, characteristics, and the times of the positive and negative influences, bearing upon all, like the ebb and flow of the tide, showing when to take advantage of the rising tide of health and fortune and to fortify against the ebb of vitality and forcefulness.

This book contains 50 pages, magazine size, with paper cover, price 50 cents, postage free. For sale by The Stellar Ray Book Department. Order one of these valuable booklets today, you will never regret it.

The Right Atmosphere.

BY MRS. WOODALLEN CHAPMAN.

The great work which we are to do for our children is more than of giving them the right atmosphere than it is simply presenting to them facts. The child, when he first asks the question, is more anxious to understand the "Why" than to know thoroughly the "How." He wants to understand the relation that exists between himself and his mother: why it is that he is her child and not some else's. It is our great privilege to give to the child an understanding of the beauty and the sacredness of this great part of life, that in this atmosphere of uplift he may always live.

Many mothers do not realize the importance of this atmosphere. They seem to think the telling of certain facts is all that is necessary. I have been amazed to have mothers tell me of conversations they have had with their daughters along this line. Said one to me, just the other day: "When my girl was about twelve years of age, I thought I would have to tell her something because I was noticing that she was getting pretty irritable, and so one day I said to her, Jenny, I think you are getting old enough now to know some things and I want to tell them to you." And she said, "You needn't, mamma, the girls have told me all about it." And I told her I was glad she already knew, so that I didn't have to bother."

Think of it! That mother did not even care enough to know what had been put

into her daughter's mind to ask what it was that the girls had told her.

I wonder if that mother, or other mothers, have any comprehension of the change such instruction may make in the attitude of the children toward their parents. Just the other day I heard from a beautiful woman of the effect made upon her in her childhood by such a tale told her by her companions. At nine years of age she asked her mother concerning her own origin, and her mother refused to tell her. She turned to her father for the information she desired, and he, too, sent her away unsatisfied. But outside the home she had little difficulty in finding some one who

would answer her question—and the information that she received was given in such a way that whereas, up to that time, she had adored her mother, she now hated her mother with all the intensity of her childish heart. For six months she could not bear to look her mother in the face, and many a time she was at the point of suicide, because all that she held most dear, her love and respect for her mother, had been taken from her. I wonder how many children of the present time are receiving such scars as this upon their innocent little souls, from which they can never fully recover.—Extract from "*The Moral Problem of the Children.*"

Have You Bathed Today?

MADAME DU BOIS.

A rural bride and groom inspected the bridal suite in a hotel in Gotham, in amazement. The bride opened the bath-room door and peeked in; she entered, turned all the faucets very carefully, closed them as carefully, took another look at the elegant appointments, and sighed: "And this is only Wednesday night!"

Bathing has been practiced by all races of men who have made any pretense to culture and refinement. It goes hand in hand with civilization. The greater the use of the bath, the greater the culture; the fewer baths, the less culture and refinement, always.

The Greeks and Romans made the bath a requisite of decent living. Many of the ancient races were far ahead of moderns in this respect. The Japanese lead us in the matter of bathing today. The poorest Jap would rather go without his dinner than his bath.

The accumulation of wornout cells and perspiration, as well as dirt gathered from outside, will partially seal up the pores unless the body is bathed frequently. The waste matter that we constantly carry around with us is worse than outside dirt. The body may look perfectly clean to the naked eye, and yet be so covered with actual garbage, the cast-off matter of the body, that one would be shocked to see the skin under a microscope. If we do not keep the pores open, the kidneys will be

over-worked. Nature is constantly tearing down as well as building up, and the waste matter must be removed, to give her a chance to do her perfect work.

Aside from the question of cleanliness, one should bathe from head to foot every day. It improves the spirits, adds to one's self-respect, and increases the comfort of the body. The idea is to keep the skin clean, whether it takes one bath a day or three, to turn the trick.

One hears the argument that the dirtiest little children that one sees in the streets of our slums are healthier than many clean children; but it is because they are healthy anyway, in spite of the condition, not because dirt is healthful. When the heat of summer comes, we look for the highest death rate in these very places, where conditions are such that bathing is rare.

If, like the bride, you only bathe on Saturday nights, try daily bathing and you will soon learn to love it. It need only take five minutes, and one can spare that much time from even the busiest day.

Every one should be his or her own judge as to temperature. The time for the cool bath is in the morning; the tepid or hot bath at night. As every constitution is different there can be no hard and fast rule. It is, of course, only the vigorous or athletic who can react from a cold plunge; but the cool sponge or towel bath may be enjoyed by the majority of people—if they think so.

Many say that cold water is not cleansing. Those who live in the country and

can procure rain water will find it quite cleansing; and those who only have hard water may add a teaspoonful of borax to a basin of water, to soften it, and will find that as cleansing. The use of soap is optional. Common washing soda, too, will make the cool bath not only cleansing, but very restful.

Even when daily cool bathing is practiced, an occasional warm bath is necessary

at night. For the tepid or hot baths, cheese cloth bags filled with bran or oatmeal should be thrown in the water. One of these should not be used more than three times, and may be rubbed on the body or not, as desired. These are very cleansing, and they beautify the skin.

Whatever you do, *keep clean in body and mind*, and your face will mirror your interior and exterior condition.

The Swastika For Success



Success Club All Seekers

December Affirmation. Good Will to All Men.

We are glad to welcome into our Happy Band some new members who accepted our October offer. The object of this club is to help each other, and so every new member makes us that much stronger. For four years the Club has been growing quietly and slowly in strength, numbers and mental power. It is only for success seekers who wish to aid one another. No charge is made for any help given. Those who receive no benefit cannot complain, because each one gets back more than he gives.

You receive help in proportion to the helpful thoughts you send out to others. It is like sowing a crop of wheat. Some get tenfold and some a hundredfold. Some only get back their seed and some get less. It depends upon the soil and the weather and the attention you give it. If you join this Club just to get help and give none, it is like sowing your seed on unprepared land. But if you come to us desiring to help all the other members, and send them your very best thoughts every day for health, happiness and prosperity, your seed will take root and bear a thousandfold, and success will come to you.

We are not trying to make money, or we would charge \$1 a month and send out alluring circulars. We only want to get help as we help others, and the small fee

of \$1 for life membership does not meet expenses. If STELLAR RAY did not give us this department, we would have to charge more. But you see that and all other help needed comes to us as we seek to benefit others.

We want to make STELLAR RAY a Christmas gift of one hundred NEW subscribers. Who will help? You can kill two birds with one stone and by giving it to some friend Christmas, you will help us to make up the number. Here is a way you can do it and not cost you a cent, make both gifts by a little work. You all have friends who take the *Ladies' Home Journal* or some other magazine. Get their renewals for three magazines and send us before December 20th, and we will give you one subscription to STELLAR RAY. Three renewals for the journal or post will give you the S. R. a year, or you can send it to any friend for a Christmas gift, a pleasant reminder of your love every month. You may send them help in this way that may be worth thousands of dollars to them. Who will do it? Do not wait but start at once and speak to your friends. Ask for their renewals. One member gets a great many by using her 'phone.

We want to add one hundred members to our Club in December. So we will give free membership to anyone sending three subscriptions as above (and inclosing five

stamps), in addition to the STELLAR RAY for one year.

Let us make December a month of Good Will and love, and let us all sow seed that will multiply and yield us an abundant harvest in 1912.

Do not let us take every disappointment to heart. If one thing fails let us profit by the lesson and look for something good to come of it. To be a true SUCCESS you must know how to meet failure with a smiling face, how to turn defeat into success. There is nothing so bad but what it might be worse. The greatest men have made mistakes. They would not have become great had they not profited by them.

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Many of you have written of the successes that have come to you this year. Won't you each write us a few lines telling of one special desire that has been granted? It will give us so much pleasure. Just add that you are going to be one to help us give that Christmas present to STELLAR RAY. It is giving us so many good things every month we ought to return in kind.

SWASTIKA SUCCESS CLUB,
Manassas, Va.

P. S.—Mr. L. found he could not make it pay to work the H. P. M. with his machinery, so did not buy it. We are sorry but not discouraged. The faith of many MUST be rewarded.

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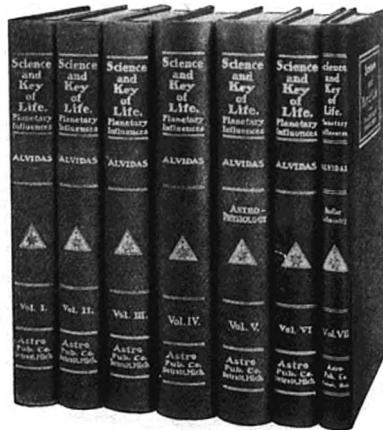
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